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The American Friend

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New Series
Vol. XVI. No. 10

Training Quaker Children for World Citizenship

LYRA TRUEBLOOD WOLKINS

The Devotional Life

FRIENDLY MESSENGER

Friends Active in Mexico

DOUGLAS L. PARKER

All-Friends Conference Interpreted

Victory for Peace Not Yet Won

Disarm the Atlantic is Plea

ON THE HORIZON OF THE CHRISTIAN CHURCH

TIME EXTENDED FOR NATIONAL CONTEST

The Committee in charge of the National Oratorical Contest on Outlaw-War Treaties announce that "in response to many requests, the time in which bronze-medal contests may be held has been extended from March 15 to April 15, 1928. Original speeches, entered for the State gold medals and the national cash prizes, may be submitted any time before April 30. Silver-medal contests must be held not later than May 18." As wide publicity as possible is desired for this notice.

THE COST OF HELPING AGRICULTURE

Professor William E. Dodd, well known historian of the University of Chicago, has recently made several speeches upon agriculture which have commanded wide attention. Last summer he spoke to an assembly at the University of Virginia and in December addressed the annual meeting of the American Farm Bureau Federation where he made an impassioned plea for agriculture. "With an unprecedented tariff for industrial men, a steady banking law for financial interests, a transportation act for railroads and an immigration law for labor, the farmers think themselves crowded out of the house of their fathers. Two millions of them have abandoned their callings the last six years—the best of them seeking cover under the roof of organized labor in the city, the others taking their chances with the army of unorganized city dwellers. Why should a farmer stick to his plow and hold his children to a calling stigmatized everywhere? Is there a remedy? If the tariff be lowered, the cities must suffer; if the railroads be required to lower their rates, railway labor will strike; if banks be regulated for social purposes, business men will make loud protest; if commission merchants and other city organizations be put under control, the violent cry of Bolshevism arises. If farmers seek to help themselves, it is socialism. A politician who seeks to find a remedy is a demagogue...All this in the richest country in the world." He concluded that if the agricultural problem is not adequately handled soon, it is evident that farmers are doomed to remain in their unfavorable position.

Sixteen
Satisfied Friends

received a check on March 1. The checks were in payment of interest due on the Annuity Bonds held by these Friends.

Every six months similar checks go to these investors who have recognized in the Annuity Plan of the Foreign Mission Board an opportunity to help in furthering the Kingdom of God among men.

For particulars, write to the

AMERICAN FRIENDS BOARD OF FOREIGN MISSIONS
101 South Eighth Street
Richmond, Indiana

THE CHILDREN TO GUARANTEE THE FUTURE

A committee on cooperation with clergymen of the American Eugenics society held its first luncheon the early part of February in New York City. Professor Ellsworth Huntington, of Yale, of the co-authors of "The Builders of America," and a leading authority on the effects of climate, migration and heredity on human development, spoke on "Whence will come the children to guarantee the future?" He particularly noted the remarkable success of missionaries and their sons, both in college and life. The best children clearly come on the average from the most advantageous homes, whether it is due to heredity or environment. Professor Irving Fisher, of Yale; A. E. Wiggam, author of "The New Decalogue of Science;" "The Fruit of the Family Tree," and "The Next Age of Man;" Guy Emery Shipler, editor of *The Churchman*, and Dr. Warren H. Wilson, of the Presbyterian Board of national Missions, also spoke. Mr. Huntington chairman of the committee, presented the results of a questionnaire to eminent ministers as to religious interests of their fathers. The answers showed that nearly 40 per cent of the clergymen were sons of ministers and nearly as many were sons of church officers. He also presented a summary of family allowances paid to ministers by European and other churches. The American and Canadian foreign mission boards already make such grants to missionaries. The committee urged that the churches of America consider the advisability of adopting the same policy, probably through some central denominational fund.

REMARKABLE PIONEERING WORK IN LABRADOR

For nearly a generation, Dr. Wilfred T. Grenfell, explorer, surgeon and builder of a civilization, has been doing a remarkable pioneering work in Labrador. Of his activities he speaks modestly and indicates its general scope in a recent address: "We have five hospitals, and cooperating marketing and buying societies and schools and two large orphanages." He ministers to about 5,000 fishermen. He says optimistically that youth today is the most chivalrous that ever existed. Young people do not like to have doctrines shoved down their throats, but that is nothing against them. To finance his great work he must depend largely upon the generous contributions of interested friends.

CHINESE CHRISTIANS ORGANIZE NEW CHURCH

A significant movement is in progress in China looking to an amalgamation of several denominations. It is estimated that about one-third of the total Protestant membership is included in the merger. A very able Chinese leader, the Reverend Cheng Chung-yi has been elected moderator of the new organization which is to be called the Church of Christ in China. This movement is very encouraging to those who do not want to see our sectarian divisions perpetrated in China, but it is rather sobering to realize that the influence of Churches in America is one of the important factors operating to keep the other two-thirds of the Protestant Church membership in China from uniting in one fellowship.

GIFTS FOR WORK AMONG THE LEPERS

As reported at its 34th annual meeting in New York recently, nearly $1,500,000 has been raised in the United States since 1893 for the work of the American Mission to Lepers. During the past year $190,561 was received from various contributions, and during December, 1927, the contributions amounted to $41,614, about one-half of which was received as a special Christmas fund.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

For What Is the Channel?

IT has been said occasionally that the Five Years Meeting is a channel. Several Yearly Meetings voluntarily chose representatives to meet together for the purpose of creating a more effective channel through which to do their common work. The pioneers in the founding and development of this closer union of Friends rejoiced together as they labored to make real their vision of a unified body through which the spirit of God might work in offering God's healing, redemptive power to the world. But a question of great importance right now has to do with what we as Friends of our day think of the Five Years Meeting.

Some frankly say that the Five Years Meeting is a channel through which its various boards and agencies seek to suck up money to be used for various purposes. At one end of the channel is a suction pump. At the other end is a poverty-stricken Friend trying to hold onto most of his meagre income but allowing an occasional coin to slip more or less painfully through his fingers and away through the channel to the never satisfied suction pump. Well, God pity the soul who sees in the Five Years Meeting a mere device for the extraction of material possessions from human beings!

But there are others and, thank God, they are much more numerous, who see in the Five Years Meeting a channel of usefulness. They have met their God; they have experienced the purifying, healing power of his presence; they have entered into rich, joyous, over-flowing, radiant, serene living with Christ; they have caught the vision of a host of people redeemed and builded together into the happy family of God.

And, kindled with a passion to share their experience of God—aye, more, set aflame with the desire to share the living Christ himself with others, they have eagerly welcomed the Five Years Meeting as a channel through which might flow life, joy, peace, and love to many peoples.

They have gladly connected their lives with the channel, knowing that it reached out to a war-torn, restless, striving, hating, fearing world in need of peace; knowing that it reached to pain-racked bodies and twisted, scarred souls in Africa; knowing that it extended to innocent little boys and girls in Palestine, Cuba, Jamaica and Mexico to whom the Saviour said, "Suffer the little children ...."; knowing that it touched the lives of our own boys and girls who need the careful teaching in the truths entrusted to Friends; knowing that it formed contact with our rushing, seething, secular cities and burdened mountains and plains.

These Friends have experienced Jesus' words, "from within him shall flow rivers of living water," and they have coupled their lives with the Five Years Meeting channel that the very life of God himself may flow out to the souls of men everywhere.

God give us more river Christians among Friends who have all the water of life that they can use and so much more that it will flow full, fresh and freely into the lives of boys and girls, men and women in Jerusalem, in Judæa, in Samaria and even unto the uttermost part of the earth.

B. W. B.

Victory For Peace Not Yet Won

BEFORE our editorial of last week, "Eternal Vigilance the Price of Peace," reached our readers the collapse of the big navy building program was announced. Instead of recommending building the seventy-one ships proposed, the House Naval Affairs Committee had decided to report in favor of constructing fifteen cruisers and one aircraft carrier. The reduction was credited to the overwhelming protests piled up against the big navy proposals and was accordingly heralded as a great victory for the church and the peace sentiment of the country.

But has the big navy program collapsed? We have serious doubts and cannot enter heartily as yet, into the victory jubilation. It is true that sixteen battleships is not nearly so many as seventy-one. Let it be recalled, however, that two short years ago the peace forces were in the midst of a similar struggle to prevent the building of three big battleships. If now, having apparently headed off the preposterous number of seventy-one, we settle back rather complacently in the thought of victory won in having forced so great a reduction, can we say that great progress for peace has been registered? If three ships were too many two years ago, it appeals to us that fifteen cruisers are from five to fifteen times too many today. Moreover, we can not escape the lingering suspicion that the big navy supporters have taken a very clever way of advancing their cause. What if they foresaw the situation as it has developed and accordingly named a goal which they themselves recognized as impossible, in the thought that having spent themselves in an outburst of protest, the peace advocates would accept as a victory a reduction which would still leave a very substantial program of construction? Especially if the program could be camouflaged under the pretense of "replacement!" Our nature is to be credulous rather than sus-

picious, but we must confess that the characteristic tactics of the War and Navy Departments have strained our constitutional credulity.

In any event, whether or not our suspicion of the big navy advocates is warranted, the fact remains that the program still calls for the expenditure of approximately $300,000,000 for the construction of sixteen warships. So far as the competitive implications are concerned, fifteen cruisers of the class proposed, will still give us superiority in this class of ships over Great Britain, and will therefore strengthen the hands of the big navy proponents in that country. It is clear, therefore, that while public opinion for peace has scored a point in the struggle, it has by no means won the day. Nothing less than the abandonment of the whole unfortunate program must remain as our objective for peace and international good will.

Training Quaker Children for World Citizenship

BY LYRA TRUEBLOOD WOLKINS

IN that marvelous first decade of the Friends' history every man, woman, and child who rallied to the standard would seem to have been a missionary. So soon as the fire was kindled in the heart, away over hill and moor sped these "Publishers of Truth" to bear the message of Christ and his love. George Fox "saw people as thick as motes in the sun, that should in time be brought home to the Lord." He tells us himself, "In the name and power of the Lord Jesus was I sent to preach again the everlasting gospel, which....was to go over all nations, and to be preached to every creature." To Wales and over the border he pushed, and so clear a vision was given him of the needs of the world that he exclaimed, "When I first set my horse's feet upon Scottish ground, I felt the seed of God to sparkle about me like innumerable sparks of fire." His exhortations fairly tumbled over one another as he urged the youth to "be faithful and spread the truth abroad....that the sound of the trumpet of the Lord of Hosts may be heard in the Nations and Islands." "Spare no place, spare no tongue, nor pen; but be obedient to the Lord God; go through the work; be valiant for the truth upon earth." How could Friends be other than a missionary people with such a vital grasp of the gospel message? "Beyond sea" they went to Holland and Italy, to the country of the Turk, to Russia, to our own New England, and it is recorded that "John Stubbs, Henry Fell, and Richard Costrope were moved to go to China, and Prester John's country."

A truly magnificent foundation this is for world friendship and citizenship and for the modern training of children. We can ill afford to dwell on that sad medieval period when the tides of life receded, and attachment to outward form shut us out so largely from contact with social needs. The early history, the lives of individual faithful ministers of Christ, like Stephen Grellet, are sources of an abundant stream, background enough certainly for character building and for a genuinely spiritual tradition. Quaker children can be made missionary enthusiasts without being given any of the "I-am-holier-than-thou" attitude. The story of the child who returned from Sunday School exclaiming, "Why, mother, they told us today that Jesus was a Jew and I always thought he was a Presbyterian," might find a parallel among those who seem inclined to feel that the gospel of Jesus has been revealed in its greatest fullness to the Society of Friends alone. There is a Persian proverb, "The ways unto God are as the number of the souls of the children of men." While loving best our own mother-church, let us not be intolerant or unappreciative of other folds, lest we cultivate in our hearts the seeds from which spring war and dissension. A kindly, understanding spirit towards all followers of Jesus Christ may be the first step we need as Friends to set us on the right road to an enlarged spiritual vision.

People look to youth alone to help bring in "the day," failing to realize that the next generation will be what this one makes it. The torch is never extinguished, but is passed along from one to another, as

> ....."thro' the ages, one increasing purpose runs,
> And the thoughts of men are widen'd with the process of the suns."

The apostle saw approaching the time when we shall all come "in the unity of the faith, and of the knowledge of the Son of God, unto....the measure of the stature of the fulness of Christ." In this confidence, how may we best train the children under the care of our branch of the church to help in accomplishing the Great Commission?

THE VISION SPLENDID

A Red Cross poster gives us our text: "Let Youth help shape the world, while the Vision Splendid is still before its eyes." Here lies the way. Two things we must do: first, "let Youth help;" second, "keep the Vision Splendid before its eyes." What then is the Vision? Is it not given us in the prayer of Jesus, "Thy Kingdom come, thy will be done, on earth as it is in heaven?" Missions and world-brotherhood, the missionary enterprise and world-citizenship, foreign missions and international relations, the "international mind" and the spirit of Christ—are these contradictory? Are they not rather inseparable, inter-related, inter-woven until the one is unthinkable without the others? How can you carry the message of the gospel unless you believe that all men are brothers? How can you promote the missionary enterprise unless your faith is unshaken that the kingdoms of this world may become the Kingdoms of the Lord Christ and that all men are potential citizens of that Kingdom? How can you have the spirit of the Master unless you are able to think of many nations in one? How are foreign missions to be promoted unless international relations are between neighbors and friends? Can the nations continue in peaceful relations if the spirit and teachings of Jesus—the essential content of foreign missions—are not accepted and lived out in some degree? World brotherhood begins when we say, "Our Father....Thy Kingdom come"; it will be complete only when the whole earth sits at the feet of Christ.

How may this "Vision Splendid" be kept before the eyes of youth? A little child leaves the home-circle and makes new acquaintances. He finds playmates with homes like his; he receives his first lesson of respect for the rights of others. He finds there are some poorer and less favored than himself, and his normal impulse is to share his lunch or his cloak. It is the first glimpse of the meaning of brotherhood. A normal child, uninfluenced by persons older, is without race hatreds. Therefore keep the Vision before him. Never let it grow dim or allow it to become hidden by clouds of bigotry, enmity or hate.

ADULT LEADERSHIP

There must be a background of right-minded adult leadership. Think for a moment of the child's contacts. In the home are parents, brothers, sisters, relatives; it may be a few are younger than himself, but all are under the direction and guidance of

persons more mature. At school he gets practically his only touch with equals in age; there again, however, you find the teacher in a position of authority and predominant influence. At church, in Sunday School, are there not on every hand older people to outline his movements? Would you teach him to love God? The message will come from father, mother, teacher, pastor, or grown-up friend. Is he to learn the breadth and scope of the gospel, its application to every human relationship, its personal and community bearings, its civic, national, and international meaning? You must provide for him at every stage of his developing life, from childhood through adolescence, to youth and full-grown manhood, teachers and guides who are themselves striving to follow the Lord. Christianize your parents, your Sunday School teachers, your leaders in home, church, and school, Christianize your Quakers, bring it back to its early apostolic fervor, its missionary zeal, its glowing vision of Jesus and His cross, and you will find the task of training in world-citizenship a holy calling, a joyful service, a fruitful endeavor.

ENCOURAGE YOUTH TO HELP

There will be a continuing loss from the church unless the bubbling energies of young people are set to worth-while tasks. No amount of social attractions, of correct pedagogical instruction, of fine buildings or up-to-date outfits will permanently satisfy and hold them. Work *for* the church is not enough. Such service really ends in itself. Exercise in a gymnasium is good as a means, but not as an end. The church is the athletic ground, if you will, to train for Christian service. But the service must find its outlet in genuine ministration to world-needs. What better reply shall we make to the youth who declares he is not interested in personal salvation than to remind that "he that loseth his life for My sake, shall find it!" In seeking to help others to a fuller life, he shall learn that all true service must root in personal knowledge and experience. In the February number of *The International Journal of Religious Education,* Mr. Sailer tells a story of Dwight L. Moody. A friend asked if, in his life of constant activity, he was taking time and thought enough for his own soul. Mr. Moody's reply, "I forgot I had one," helps to a realization of the possibilities for personal service in soul-winning and soul-training. There is nothing to equal the thrill that comes when the Christian quest is glimpsed. And a sorry day it is when the church or family or individual fails to show the awakened youth how to shoulder the task or holds him back from adventuring. A girl returns from a missionary conference at Northfield or Lake Geneva, brimming with enthusiasm to do something for the newly-revealed Christ. A boy attends a student volunteer or Y. M. C. A. convention and has caught sight of some of the world's needs. A child has opened her heart to the children in far-away Japan whose lovely dolls have brought to her a message of kinship and friendliness. What tragedy greater than to meet chill and frost from uninspired parents and church leaders and be blighted at the outset! Is it any wonder young people are lost to other missionary-minded denominations or that they drift from church-moorings altogether?

STRIKE WHEN—AND WHERE—THE IRON IS HOT

Project-teaching is a word to conjure with today. It is really only new in scope and bearings. Learning by doing, proceeding from concrete to abstract knowledge, is all that is meant. Says Dr. Drury, head-master of Saint Paul's School: "The youngster, hearing a talk on the Sailor's Haven, the schools of China, or medical work among the Esquimaux may get a world-view, a heart-blow that will make a man of him. The second decade is an heroic age, keen to pay homage to whatever things are lovely and of good report. The best of boys are always ready to head or abet needy causes. They are not cautious or calculating or nicely-balanced like their elders. The harder the cause, the greater seems its appeal...Lost causes and projects involving sacrifice win readiest support, because somehow they seem most like the experience of Jesus Christ." Does an emergency like the Mississippi flood or a famine in India or China present itself? Let go the schemes you are busied with; these will "keep"; a child's zeal cools quickly, therefore set it to work on the need of the moment. Take your class to visit a hospital for crippled children, a workshop for disabled soldiers; show them a tiny bit of the suffering that war brings. Interest them in fresh-air camps, flower-mission, or milk fund. Show them practical projects for civic betterment, clean-up campaigns, possibilities for gardens instead of vacant lots in crowded city sections, flower-beds in place of rubbish-piles or vegetable patches for ash-heaps. There are Christmas boxes and barrels needed for southern mountaineers, Negroes, and western Indians. A scholarship for an ambitious student at Friendsville Academy or at Christiansburg Industrial Institute may be raised and letters exchanged. Allow each class or department in Bible Schools to choose and be responsible for its own field. Pupils will want to learn about it and thus study will grow up naturally around the project. Among recent schemes none has proved more picturesque and inspiring than the Doll Messengers of Friendship to Japan. And this spring there is offered another with equal appeal. Every meeting, no matter how small, could send at least one "Friendship Bag" to a Mexican child. The plan has already been fully described in these columns. Do not let slip this opportunity for children to help in a gesture of friendliness to a neighbor Republic. And be sure that you read aloud "The Mexican Twins," in Lucy Fitch Perkins's fine series of "Twin" books.

Of helpful books on missions there is literally no end, and space admits mention only of a few. Every Quaker teacher should read John L. Lobingier's "Projects in World Friendship" and "World Friendship through the Church School," also Erwin L. Shaver's "The Project Principle in Religious Education" with his "Church School Projects." The two "Books of Goodwill," published by the National Council for the Prevention of War, and the "World Friendship Lessons," issued by our Mission Board, will give excellent material for children. L. Violet Hodgkin's fascinating collection of Quaker stories and biography, "A Quaker Book of Saints," provides the Friendly setting. Then with *Everyland* and *The International Journal of Religious Education,* coming each month to some one in your school, plus THE AMERICAN FRIEND, the *Foreign Bulletin,* and the *Friends' Missionary Advocate,* you will find yourselves possessed of a complete working outfit.*

DRAMATIZE AND PERSONALIZE THE DISTANT SCENE

Try a Sunday afternoon Children's Hour. Let the children exercise their capabilities as story-tellers and dramatizers. Many have been led to personal consecration to foreign service through sharing in missionary dramas and entering into the need they were presenting. Have missionaries and representatives of other races visit and speak. Perhaps your Chinese laundryman might appear in a different light if you heard him tell of his home and why he came to the United States. Does a Polish farmer live in your neighborhood? Is a Japanese studying in one of your schools? Is there a Negro social worker who would welcome the chance to tell of opportunities to help her race? Revive your Junior Christian Endeavor Society and your Mission Circle. Have an Indian Council with its Braves, if your intermediate boys would like that. Adapt the organization to what they really want, and try not to have your own way too nearly all the time. "Let Youth help!" Remember that it is yours to keep the Vision before them, but not to do all the work yourself. Organized classes allow free scope for project work in missions. Whether or not you approve of Boy Scouts and Girl Scouts, you can use many of their methods. Study to discover the features that make these societies so popular. The sense of being a part of a bigger movement, personal responsibility, activity, outdoor and play elements—why can not we make use of these in a constructive program of training instead of everlastingly "objecting" to something of which we do not quite approve? Quakers must stop saying "don't" and begin to say "do." Quakerism can never long survive if it is to become purely an "objector" type. Our testimonies must cease to be negative. Instead of saying "We do not fight" or "We believe in peace," how much more attractive would our program be to youth if we should say, "Yes, indeed, we do fight; only we ask leave to choose our

*Write the A. F. B. F. M., 101 So. 8th St., Richmond, Indiana, for a complete catalogue. Any desired books may then be secured through the Mission Board and the Friends Book and Supply House at Richmond, or from Agnes L. Day, Westfield, Indiana.

weapons; we fight sin and evil and wrong, not with such illogical things as swords and bayonets but with the constructive weapons of goodwill?" It takes more effort to direct growing souls than to hold quiet squirming wriggling little bodies!

A Quarterly Meeting picnic works out most advantageously. If you can hold it near some meetinghouse with a history, you can adjourn indoors for the program. Take as many children as possible to Quarterly and Yearly Meetings and see that some time is set apart for their interests. Different Sunday Schools will enjoy providing in turn for the programs. Always there are missionaries on furlough who are available to depict native life in graphic form.

In Sunday School, use manual work, allowing boys and girls to construct Syrian khans or Esquimaux igloos or African villages. Have the best maps you can buy, that the geography of mission fields may be studied as accurately as the day-school lessons. Let outline maps be filled in as you develop the lesson theme. There might be story composition with illuminated cover boards, essays illustrated with picture cut-outs. For the littlest folks there are pictures to be colored, "Children of Many Lands," "Homes of Many Lands." Teach how to play foreign games.† Scrap-books for Southern schools, old Christmas cards or post-cards pasted together to conceal the writing, provide easy handwork for social afternoons when missionary stories are read aloud. Sing and memorize the great missionary hymns, commit to memory missionary passages from the Psalms, the books of prophecy, the gospels, the epistles.

Plan essay-contests on missions or peace; the more ambitious will then be easily interested in those arranged by the National Council for the Prevention of War and the American School Citizenship League. Interview your local school principal concerning the celebration of May 18 as Goodwill Day. It may be you can help change the tone of the exercises for Flag Day and Memorial Day. At any rate you can utilize the Sunday nearest the national holidays for a "Christian Flag" ceremony.† Become acquainted through books, lectures, and radio, by motion pictures and travelogues, with distant and different countries. Study the world news in the press. Read of the Jerusalem meeting of the International Missionary Council to be held in March-April. Send delegates to conventions of our own and other denominations. Hold primarily in mind the World's Sunday School Convention in Los Angeles in July. The theme of the gathering is "Thy Kingdom Come," "Advancing the Kingdom," the topic of leading addresses. A Sunday School convention with missionary program? Yes, for church and Sunday School are so intertwined with missions that you can no more separate them than you can take the component parts out of sunshine and have sunshine left.

All our attitudes must be examined in the light of the new day. Christ is the world's Christ, the African Christ, the Japanese Christ, the Christ of the Indian Road. The Spirit of God is moving on the face of the earth as never before. The seeking restlessness, the uneasy longings, the dissatisfied demands, the heart-braking despair,—who but God can satisfy and restore the soul of the nation? Christ is the hope of the world. In childhood is the hope of the church. "Let Youth help shape the world while the Vision Splendid is still before its eyes."

Newton Highlands, Massachusetts.

†"Children at Play in Many Lands," by Katherine S. Hall, "The Land of the Golden Man," by Anita B. Ferris, leaflets and Christian flags may be obtained of the Friends Book and Supply House, Richmond, Indiana.

The Devotional Life at Home

BY FRIENDLY MESSENGER

THE present scientific age keeps the spirit of inquiry ever forward. The why of things comes in for consideration and if sufficient reason cannot be found for continued attitudes and actions they are allowed to give place to other things of seemingly greater importance. Why do people pray? Why is the family altar maintained? Why is public prayer given a place of prominence in group activities? If the purpose is a worthy one and the accumulative result commendable, the continued use of prayer may be justifiable, individually and collectively.

A glance at the past helps one to appreciate in some measure the place given to prayer by outstanding leaders in the history of mankind. Especially is this true in the lives of Bible worthies whose names are household words with which all of us are familiar. When Abraham pitched his tent, he erected an altar unto the Lord which indicates the devotional aspect of the daily life of the great patriarch. His servant Eliezer learned to appreciate the privilege of asking for divine guidance in the daily routine to find that the God of his master hears and answers the prayer of those who walk in the path of duty, in the spirit of faith, as the light unfolds in guidance. Jacob in prayer at Bethel and at Peniel; Moses when confronted by Amalek, with hands uplifted in prayer supported by Aaron and Hur; Joshua, Samuel, David, Elijah, Daniel—these are names which readily recall in this connection the results of the prayer life as recognized by chosen leaders in their fields of service.

Even more striking are the references to prayer in the New Testament. Jesus at prayer was an important event in the experience of his disciples and the recorded prayers of Paul are windows through which his spirit is laid bare and the secret of his power with men revealed. "Men ought always to pray and not faint," said Jesus; and Paul exhorted Christians to "pray without ceasing." For them, it was a vital factor, if life was to function normally. Not that men should be religious in spots and regard other activities of life than those of actual prayer as not religious, but that the devotional life should permeate at all times and in all places the thought, purpose and action of everyone who would be at his best. With Jesus, prayer was talking to his Father, and the prayer scene in the garden of Gethsemane, reveals the Master facing a mighty crisis and triumphing over doubt by an expressed trust in the perfect will of God. He demonstrated the meaning and purpose of prayer as once voiced by Phillips Brooks: "Prayer is not conquering God's reluctance but taking hold of God's willingness;" or the recent pronouncement of Dr. Russell H. Stafford, successor of Dr. George A. Gordon at the Old South Church of Boston: "Prayer is indispensably valuable in helping man to discover the purposes of God and in putting man into a receptive attitude for the blessings of God."

IMPLICATIONS OF PRAYER

While Jesus did not fail to rejoice in every opportunity of special concentration upon prayer, he made every condition and activity, a "bond between himself and the Father." He addressed a person in language implying a sense of human need. His answer to his disciples who would learn to pray implied a sense of privilege in the simple address, "Our Father." Need and privilege moved forward in request, implying faith in the ability and willingness of one who has promised, makes a direct contact and through fellowship releases power for service. The truly devotional life becomes a life that is wholly devoted in which "the conduct of everyday affairs is so carefully consecrated to the Divine purpose, that it is itself a form of prayer, a continuous expression of one's yearning for the triumph of the Divine will, producing a marked effect upon the quality of those other seasons of verbal and personal approach to God."

Characteristics of prevailing prayer as taught by Jesus are definiteness in asking and we say: give, forgive, lead us; persistency in asking, seeking, knocking until the need is supplied; expectancy since the Heavenly Father is much more willing to grant our request than we who delight to give good gifts to our children. How much more will he give the Holy Spirit to them that ask him! We need guidance, and for the asking we may have the Holy Spirit to guide us every day into all truth. We need strength that our minds may be renewed, our wills energized, that we may serve acceptably, and it is our privilege to pray: Give me Thy Strength. We need to choose wisely our associates and companions in work as did Jesus who spent the night in prayer to his Father before calling the Twelve to be in training for service. The Holy Spirit guides, energizes and illuminates each new day for the asking as we wait before him expectantly.

KINDS OF PRAYER TO BE PRACTICED

The sense of need and of privilege expressed in definite request may be for oneself, it may be shared with others, or it may be particularly for others. The first may be called petition; the second, communion; the third, intercession. Alone, we may wrestle as did Jacob with the angel summoning all our energy to claim the blessing for ourselves. With others in sympathy with our desire, we may hold on while touching God. Much of our prayer is simple communion, walking with God without saying a word, or saying, now and then, "Father." It is resting in worship with his children, seeking to bring full blessing from Christ to those who share with us his fellowship. But the prayer of intercession is holding on to God while touching men as Moses in agony for Israel, the soul in action doing its best for those who have been laid upon our hearts that the divine blessing might be released to them as their faith rises to the occasion, expectantly and receptively. The group idea dominates: give *us* food and fellowship; forgive *us* our sins, our blindness, our wilfulness, our lukewarmness; keep *us* from evil and help *us* do the things that are pleasing in Thy sight. A. D. Belden asks, "What is the appeal to God of the whole trend of your life? Do you pray to him in the organization of your home, in the conduct of your business, in the care of your body, in the control of your mind, in the discipline of your desires? If so then what a constraint upon the Divine resources your whole being must prove; if not, if the prayers are in word only, or in sentiment only, is there not something seriously lacking? There is no moment of your life when you can do without God. Is there any moment of your activity when you can cease your appeal to him, Finally, we must never forget the great reaction upon our inner spiritual experience of a more faithful, everyday devotion."

WITHIN THE FAMILY CIRCLE

Periods of devotion in the home, with the family assembled as a unit, cultivates an attitude of approach and receptiveness conducive to fellowship with God as head of the home and with one another as his children. A wholesome atmosphere is created as the divine Presence is recognized and we address him reverently, expressing thanks for blessings received and promised while claiming grace for immediate needs, our own and those of others. Here is the throne room of power and the kingdom of heaven progresses as energy is released in answer to united, humble prayer. The heart is open for impressions as when we call a friend over the telephone and listen for the message. The thrill of gladness stirs us as he reveals his will and a resolution is formed to do his bidding. His word purifies our thoughts and desires and quickens us with new courage and determination to do justly, love kindness, and walk humbly in sincerity as we associate with others. Habits of devotion—the accustomed place, the passage of Scripture the spontaneous requests of the group—become a wall of protection in the hour of temptation. Daniel opened the window toward Jerusalem and three times daily talked with God despite the king's edict to the contrary. Samuel learned to say: "Speak, for thy servant heareth." The unfeigned faith of mother and grandmother was transmitted to Timothy. Such devotion in the home prepares the children to appreciate the privilege of talking directly to God and of listening for his guiding voice in all the varied activities of life. It is an easy step from confidence in Godly parents who love and care for us, to implicit trust in a gracious heavenly Father. Under his watchful eye, we readily strive to do the things that please him.

Home devotion makes the public meeting for worship understandable. Blessed is he who has grown to manhood in a home where God abides, and continues to practice His presence in daily worship when his own new home is established. To him the Scriptures are precious, the meetinghouse is a sanctuary for worship with his friends, the duties of citizenship are open doors for service in the name of the Master. His testimony to the helpfulness of the devotional life in the home carries weight. The fruit of the tree is true to name. The secret of godliness is revealed. The heart frequently exposed to spiritual impressions, loves truth, promotes righteousness, and overcomes evil with good. "The Divine Wisdom has given us prayer," said F. W. Robertson, "not as a means to obtain the good things of earth, but as a means whereby we learn to do without them; not as a means whereby we escape evil, but as a means whereby we become strong to meet it. That prayer which does not succeed in moderating our wishes—in changing the passionate desire into still submission, the anxious, tumultuous expectation into silent surrender—is no true prayer, and proves that we have not the spirit of true prayer." The devotional life at home is worthy of most careful cultivation, it is a most worth while spiritual investment, and as a perpetual monition of duty it keeps the ministry of intercession fresh and vigorous. "Forlorn, is this bleak wilderness below, ah! what were man should Heaven refuse to hear!"

The devotional life, having become habitual, adapts itself to the daily need. The mental atmosphere responds to changing conditions, and clouds of blackness burst into showers of blessing because the Heavenly Father cares. Prayer and trust, as inhaling and exhaling breath by which our physical life is maintained, make steady the forward step, even when the path seems hidden and the future is shrouded in mystery. The divine will immediately revealed makes duty plain. We would know that we may do and, therefore, we pray and watch:

"We know the paths wherein our feet should press,
Across our hearts are written Thy decrees;
Yet now, O Lord, be merciful to bless
With more than these.

"Grant us the will to fashion as we feel;
Grant us the strength to labor as we know;
Grant us the purpose, ribbed and edged with steel,
To strike the blow.

"Knowledge we ask not—knowledge Thou hast lent,
But, Lord, the will—there lies our bitter need;
Give us to build above the deep intent
The deed, the deed."

The will to do, when strengthened through prayer and fellowship, becomes mighty in action. The pressure increases with the regular stroke of the piston rod as the engineer and the fireman know who would make their engine adequately powerful to overcome the increasing resistance of the upward grade. Where better than at home to practice the presence of God? Where be more influential in prayer than among those who love and understand? Here, the battery is successfully recharged and the spirit is made vigorous to witness for the Master. Home is akin to heaven when God is recognized and his will reinforces the resolve to do the right as occasion requires. Home and devotion to God, thus linked together and including all the members of the household, become powerful for righteousness and make firm the foundation for national and international fellowship. God is waiting to help us perfect the devotional life at home. It is ours to ask and receive that both our joy and His joy may be full.

Quarterly Meeting in Mexico

BY DOUGLAS L. PARKER

South Tamaulipas Quarterly Meeting was held at Xicotencatl from Friday to Sunday night the 10th to the 12th of February, and it was an interesting session. The first to depart from Victoria were the colporteur, Leopoldo Zavala, one of the young men of the school, Leovigildo Cepeda, and myself. We left on Thursday and the colporteur stopped off on the way, while Leovigildo and I continued to Calles station. This station may be recognized by some who have kept in touch with correspondence from our field in years past under the name "Osorio" and it was later changed to "Xicotencatl Station."

Now a new branch railroad is being built directly through the main points of our southern field touching Xicotencatl, Limon, Canton, Villa de Juarez (formerly Canoas), Quintero, and Antiguo Morelos, continuing on down to connect with the Tampico-San Luis Potosi line. The rails have reached Limon some fifteen miles south of Xicotencatl and train service is to be inaugurated today, the 15th of February, so we just missed this advantage at the time of the meeting. Leovigildo took his bicycle and I had borrowed Prof. Martinez's. Thus we rode from the station to Xicotencatl where we spent the night, continuing early the next morning to Gomez Farias for the purpose of making a personal invitation among the few members who had not joined the "Pentecostal" group, and seeing how matters were. Our time for the trip including the climb to the top of the ridge, which we had to do on foot, was two and one half hours, not counting time taken out for fording two rivers which occupied a half hour each as well as time for lunch and tire repair.

A FEW HOURS AT GOMEZ FARIAS

We found the situation at Gomez Farias much as it was last spring at Quarterly Meeting time. The "Pentecostal" group have finished their new meetinghouse and are carrying on their services though they do not occupy so much time with them as they did formerly and the alignment of the division has remained about the same. While calling on Don Pedro Duque who has been one of our strongest members and has not gone with the separation, we were able to fix up the matter of taxes and declarations in regard to the Mission property there; and we arrived in very good time as the man we had been depending upon to look out for this for us had been lax in the matter. Don Pedro is again mayor of the city, tax collector, and postmaster, and I arranged with him to look out for the matter for us from now on.

We had an excellent day for the trip in that it was cool and cloudy, in fact a little too much so on top of the ridge as we were in the midst of the clouds and it was slightly damp. These had lifted a bit by the time we were ready to return at 2:30 in the afternoon, and we came back flying, all except for the passing of the rivers, particularly the Guayalejos at Xicotencatl which we reached at 5:30.

I was a bit apprehensive for fear the other delegates might have arrived on time and be down at the river to watch us cross as the Guayalejos is a little deeper than the Sabinas and it was necessary to remove not only shoes and stockings but trousers as well; and this sort of a performance, with baggage and bicycle hung around one's neck, would not be counted on to allay a certain amount of self consciousness should some of our Victoria city delegates be occupying the grandstand. Fortunately no rooters were on hand and we were unobserved except by the ranchers and townspeople who themselves cross the river constantly in the same fashion and which phased us not a whit. Any amateur physychiatrists among the readers are welcome to figure out the complexes involved.

When we reached the home of Dona Merceditas where the delegates at Xicotencatl usually stop we found that they had not yet appeared and it was dark when they arrived on account or a rather late train. All nine of them came in one Ford with baggage, organ, chauffeur, and his assistant to boot. In addition to Fortunato Castillo, Miss Pickett, and the colporteur, were several young people from Victoria meeting. The opening service was held Friday evening, continuing the next morning with a sunrise meeting. The sun didn't rise and there was a cold "norther" on so that some of us barely got there, but the delegates who slept in the little house where the meetings were held were faithfully on time. To accommodate them the benches were cleared out or stacked up to make room for their canvass cots, so when time for the early meeting came their punctual attendance was inevitable.

A VISIT TO THE MAYOR

The morning and afternoon sessions were opened with a devotional meeting followed by conferences on various subjects of interest. In the morning session the routine committees were named and reports given from two of the monthly meetings. One committee that it is always customary to name here in our Quarterly Meetings is for the purpose of visiting the local authorities and presenting our respects that they may know we are endeavoring to comply with the law. This is usually mere ceremony but the delegates who formed the committee were very much entertained this time by the actions of the mayor. Instead of the elegant Latin courtesy usually displayed he proved to be much more Indian than Spanish.

When the chairman of the Committee had presented the object of their visit, without a word of reply or change of expression the mayor quietly arose from his seat and turned his back upon them, reaching up to some hooks on the wall for several bundles of papers. Taking these down and dusting them off he seated himself once more and proceeded to peruse them, leaving the committee curiously waiting. He then consulted deliberately with other officials in the office and at last turned to the Committee to inform them with the same calm expression and in plain words that so far as he could see they were complying with the law and he appreciated the courtesy of their call very much, that furthermore he would try to attend some of the meetings and if not send an official representative; and the call was over. He did attend one of the night meetings and also made us a call at the home of Dona Merceditas. It turned out that he had been acquainted with our Victoria work when he had attended state normal in his youth, and is a foster brother of one of our leading members who is this year president of our ladies' aid society at Victoria. But throughout he displayed the same stolid calmness so characteristic of the native Indian, although from his appearance he has considerable Spanish blood.

A STUDY IN DISCIPLINE

Following the business session came a study of the discipline by Don Leopoldo Zavala who dealt with the matter of Friends principles. He was followed by Fortunato Castillo who gave an account of his visit to the Five Years Meeting. In the afternoon reports were concluded and new officers elected for the coming year as follows: presiding clerk, Fortunato Castillo; first assistant clerk, Agapito Jimenez, who is presiding clerk of the Xicotencatl monthly meeting; recording clerk, Herlinda Cepeda, who has already held this office for some time; and treasurer, Teodosia Martinez.

The evangelistic committee chosen consists of Prof. Jose M. Martinez, chairman; Fortunato Castillo, secretary-treasurer; Leopoldo Zavala, and Douglas Parker, together with four corresponding members at outlying points.

The most important action taken at the meeting was the changing from a Quarterly Meeting to a six months meeting on account of the extent of the field and the great distance that has to be covered by those in attendance. From now on, one meeting is to be held Easter Sunday of each year beginning the Friday before and the other in the first half of October, the place of meeting to be determined at each previous session. The meeting decided to hold the first session of the six months meeting in April at Villa de Juarez in the southern field, formerly known as "Caneas." We are hoping that trains will be running that far by then. The evening service was conducted by our colporteur and the preaching was by Carlos Monterrosa, a young man from the Baptist Seminary at Saltillo, who is on our faculty

this year and serves as proctor in the boys' dormitory.

Those of us who were staying at the home of Dona Merceditas had already returned after the evening service, when one of the delegates came from the meetinghouse saying that some Gomez Farias people had arrived in response to our invitation. Herlinda, Leovigildo, and I returned to greet them and found that they were some of the "Pentecostal" group, none of those who had refrained from separating having been able to get away as this is the time of the sugar harvest and those who have sugar mills at Gomez Farias are extremely busy. The "Pentecostal" brethren were very friendly as we had endeavored in every way possible last April to conciliate them and they also proved to be more considerate in the amount of time they took up. We returned soon to our place of lodging but learned the next morning that they started a service of their own and kept our delegates there until midnight.

Sunday services began with another sunrise meeting. A model Sunday School for the instruction of the Xicotencatl Friends was conducted by Prof. Monterrosa. Christian Endeavor in the afternoon was lead by Miss Leopolda Caballero, one of the seniors in our Penn Normal Department at Victoria and the night meeting was conducted by Fortunato Castillo, at which four associate members were publicly received into Xicotencatl meeting and the queries were read to the delegates and attendants who packed the house.

STRIPPING THE GEARS

All the delegates were invited to dinner Sunday by one of the prominent Chinese in that section, Mr. Quim Yuen, who had recently married the sister-in-law of our colporteur and who has been a good friend of our missionaries for many years. I had not known him before as he had been absent from Xicotencatl the first years we were in the country, having returned to China on account of the death of his mother. A number of Protestant people who are not Friends, have been located in Xicotencatl and some of us made it a point to visit and invite them to worship with us. Fortunato Castillo visited one of the druggists who expressed his thanks and said that last spring some of the "sanctificados" (sanctified) had visited there,—if he remembered rightly "Parker" was the name of one of them.

We all returned to Victoria the next morning, this time being able to secure two cars. I let one of the young men ride the bicycle to the station, thereby saving his auto fare. We who were in the second car very nearly failed to reach the station. We had to wait for another passenger, a construction engineer connected with the railroad, who was calmly finishing his breakfast at the hotel and who drove the car for us as the chauffeur's seat was the only one left. The chauffeur and his assistant rode perched out on the front fenders. About half way, at a plantation known as "El Conejo" (the Rabbit), the engineer stepped too heavily on the brakes in order to avoid running down a rooster and stripped the gears in the differential. There was no time to stop however and apparently there were enough teeth left to keep the car in motion for a while so we continued with the rear works grinding angrily. Luckily we got to within a hundred yards of the station when Lizzie stopped and would go no further. Moreover, to our good fortune, the train was twenty minutes late or there would have been great excitement getting aboard.

The new evangelistic committee is already considering plans for making things move in our field and we hope to begin with a series of meetings in Gomez Farias, preceding next Quarterly Meeting in April. We are also looking forward with anticipation to the visit of the manager of the American Bible Society in Mexico, the middle of March. Just now we are busy preparing our reports for our Annual Mission Meeting next week when we expect to have with us Miss Lee from Matamoros.

INTERRACIAL FELLOWSHIP

During the visit of the three Japanese goodfellowship dolls to our Friends Central Offices here, which was mentioned in our issue for February 23, interesting combinations were made permanent by the photographer, one of which appears above. Little Miss Bate of Richmond, a lassie of color, and Miss Yokohama of Japan are posing their prettiest, and the lithographer has made it possible for our readers also to behold and admire. What are word pictures compared with one which brings the full image before the eye and portrays in close proximity the representatives of two great races enjoying fellowship! The Japanese costume with huge parasol makes a striking contrast with the American costume and dwelling in the background across the street. How joy radiates from the countenance of this girl privileged to appear with a beautifully gowned doll nearly as large as herself! In imagination, reverse the picture and see little Miss Japan making love to one of the American dolls which went to reside in her country, a year ago. Feminine instinct is true to form in every clime, and this friendly interchange of goodwill has greatly strengthened the feelings of fellowship among the girls of two distant lands whose east and west are bound by the placid waters of the Pacific.

WESTERN Y. M. WORKERS IN CONFERENCE

The United Work and Promotion Rally of Western Yearly Meeting met at the First Friends Church, Indianapolis, February 14, 1928. This was the third rally in three consecutive years. It was larger in numbers and exceeded in interest the previous ones. One hundred and sixty Friends were in attendance, representing pastors, finance and missionary committee members and representative workers from the congregations.

Richard R. Newby gave the initial speech, offering as the significant slogan for the day, "Fellow workers," and this proved fitting, for unity of thought and purpose featured the deliberations of the sessions.

Those who helped make the conference practical in its work by a part on the program were: David B. Johnson, Mooresville, "What we must do and why?"; Morris Hadley, "How the remainder of the task can be done;" Lenora N. Hobbs, Bloomingdale, "What is essential to united work?"; R. B. Scherer, Kokomo, "How a local church can best carry on;" Wm. S. Kitch, New London, "Practice of Religion throughout the year;" Carrie Horney, Westfield, "The small meeting at its best." These brief addresses evoked spirited discussions, wisely piloted by Richard R. Newby, our General Superintendent.

Luther Trueblood, Yearly Meeting benevolence treasurer, gave an interesting report of the amount given by the meetings for the ten months.

B. Willis Beede was present throughout the day, giving in the forenoon a clear word picture of our field as a church and what is asked of us financially and spiritually. His address of the afternoon closed the Rally and was a climax to the good effectual work accomplished by our meeting together. "Sharing Christ with others" was the central thought and kindled in the hearts of the listeners a holy purpose to help with consecrated efforts the needy world.

An expression of appreciation was given the First Friends Church and its pastor, Elden H. Mills, for the kindness extended and the services of the Calendar Club who furnished a most satisfying lunch at the noon hour.

FRIENDS CONFERENCE INTERPRETED

A Statement From A. F. S. C. Including Correspondence Relative to Proposed Conference

With the encouragement of many Friends throughout the United States, plans for the Conference in 1929 are moving forward slowly but surely. The Central Committee is asking three Friends in each Yearly Meeting, who have already accepted membership on the General Committee, to take the leadership in their group in encouraging Friends to go to the Conference. This will also entail making some financial arrangements in the Yearly Meeting to assist, perhaps by pooling expenses, some Friends with their plans for going to the Conference.

The Central Committee meets every two months at present. The definite time and place for the Conference are now under advisement as is also a general type of program—although the Committee is not interested in planning a set form of program.

Many letters of approval and endorsement have come to the American Friends Service Committee office in regard to this Conference. There have also been some letters questioning its advisability and practical results. The following extract voices some of these questions. Friends may be interested in it and in the reply from Wilbur K. Thomas which explains again the spirit in which this 1929 Conference is being planned.

"At this time I do not know how to make myself clearly understood in regard to my feelings concerning the calling of a general conference of Friends. However, I think that I should at this time state that so far as I am personally concerned, I am definitely orthodox in doctrinal views; and that, to me, all form of modernism and other lines of skepticism are very objectionable. If I could know definitely just what is the purpose in the calling of such a conference, I could better know how to write. If it is to be a get-together conference, with the thought of bringing about an understanding among the various branches of Friends, which will result in the orthodox element so compromising their standards as to make organic union, or even cooperating unity, possible, then I could not give my approval. It might be a very different proposition, if it is the purpose to have representative men of the different branches of Friends, and of the different elements of these branches, including those who are strongly orthodox, to state their doctrinal views, giving reasons; but even this could hardly be made profitable. Unless there is a purpose in the calling of the conference, which is beyond either of these, it will be difficult to make it a profitable gathering; and if there is a higher purpose. I will be very glad to be informed in regard to what it is. I am very favorable to any movement which will be of spiritual benefit to the Friends Church and to the Kingdom of God; but any movement of any kind, which endangers our spiritual and doctrinal standards is very objectionable. I will be very glad to have these matters more clearly explained to me. I trust that you will clearly understand me in what I have written."

In answer to this letter Wilbur K. Thomas replied:

"The first and only object of the Conference is for Friends of the different branches to come together and get acquainted with each other. Since Friends first began to settle in America, there has been no opportunity for the various groups to talk over their different points of view. Many of the difficulties and differences that have arisen have been due to distance and lack of communications, rather than to wilfulness, or misinterpretation of the meaning of Jesus. Our thought, therefore, is that if we can get Friends to sit down together in prayer and conference, in time they at least will come to understand the other person's point of view. At the present time, Eastern Conservative Friends, as well as others, know almost nothing about the evangelism of the Central and Far West Friends. They are not opposed but they know nothing about it. They have not been brought into contact with it. Moreover, people who have always lived in more or less settled communities in the Eastern Central States and the Eastern States know nothing about the necessities of the pioneer life. They do not appreciate what happens on account of the lack of suitable educational facilities or the influence of free thinkers in newer sections of the country. Some of us feel very strongly that if we can only get Friends to sit down together, there will no longer be the acrimonious criticism that has existed up to the present time.

"There is no thought whatsoever, in my mind or the minds of any of us, that this will lead to any organic unity. I am not interested in that. I have fellowship with people in the Methodist and Baptist and other churches; yet I do not compromise my own point of view. We want to come together, however, to get acquainted and to understand. If we find greater unity than we think exists at the present time, then that will be one of the outcomes of the Conference. If we find less unity, then that will be a valuable thing to know. My own feeling is that there can be no harm, if we meet in the spirit of the Christ."

We ask Friends to keep in touch with the local committees and to follow reports in our papers. The Conference will develop successfully and prove a rich experience for all of us if we recognize the challenge that this is for a stronger Friendship throughout Quakerdom.

DISARM THE ATLANTIC IS URGENT PLEA

Wm. I. Hull Presents Subject—Other American Friends Service Committee Items

At the February meeting of the American Friends Service Committee, William I. Hull challenged us all with his concern that Friends as well as others should begin immediately to work for the disarming of the Atlantic. He pointed out the grave situation which exists between the United States and England as a result of the constant talk of war between these two great countries during the last year. Our Naval program, apparently racing to keep on a parity with England, is but strengthening that feeling of enmity. Friends in England and America should take the lead, at the same time in encouraging the churches in their countries to put on an active peace program which would eventually disarm the Atlantic Ocean—and prove to the world that the English speaking people can join hands across the seas. He called our attention again to Russia's proposal that the whole world disarm, and urged us to show our interest in this sincere proposal of a greatly misunderstood country to bring about World Peace. Certainly we can back it up with this united attempt on the part of English and American Friends to encourage the churches of our nations to call for the disarming of the Atlantic.

Several Philadelphia Friends have had the pleasure of meeting Dr. Marx and Dr. Katherine Chaftel, officials of the Medical Department of the Soviet Government, in this country for several months to study our health work and institutional management. They were in Philadelphia for a few days as the guests of the Service Committee, with whose work in Russia they are well acquainted. Anna Haines and Nancy Babb took them to a number of the hospitals in Philadelphia where they were particularly interested in the equipment. They are living for several months at 710 Riverside Drive, New York City, before going to Washington and Chicago. They are very glad to get in touch with Friends, and Friends will find them delightfully charming people, eager to know and understand Americans and American customs. They speak French and German fluently and are making rapid progress with their study of English.

"When will the Service Committee give us some word about the Nicaragua delegation?" we've been asked. And we must tell you that the main points in their reports have been submitted to a certain magazine. We can't release it to Friends' papers until it has been accepted (or rejected) by that editor. Meantime we admit that the

Messenger of Peace "scooped" a fine article from Elbert Russell and we suggest that Friends get the March 15th number of that paper!

Carolena Wood has spoken in a number of places about her trip to Nicaragua. She is making her own engagements. Her address is Mt. Kisco, New York. Elbert Russell will be in the vicinity of Philadelphia April 14 and 15. He is to speak at a meeting in Wilmington, Delaware, on the night of the 15th.

MARION FIRST FRIENDS

The First Friends Church at Marion, Indiana, has had a gratifying period of work during the months of January and February. The Berean Business Girls' Class, taught by Myra Long held their annual banquet in the church basement on Friday evening of January 27. The diningroom was tastefully arranged with floor lamps and the tables were prettily decorated with cut-flowers and favors in the class colors. A three-course dinner was served after which a program of musical numbers, speeches and toasts was given. There were seventy-five girls in attendance and a delightful evening was enjoyed.

The program sponsored by the young people, the last Sunday night in January, consisted of a short musical program, followed by an illustrated lecture on "Our Work in the Tennessee Mountains" by the pastor, Frank J. Long. His talk was interspersed with personal experiences while a pastor in North Carolina. Both pictures and lecture were well received and gave a better understanding of conditions under which our workers in the mountains of Tennessee must labor. The missionary tide of interest is rising among the membership as is evidenced by additional contributions to that phase of the church's work. Friends are beginning to realize that "The light which shines farthest, shines the brightest at home."

On February 2, church night was observed. At 6:30 P. M. a pot-luck supper was enjoyed, followed by the regular monthly business meeting. At this time the quarterly reports of the various standing committees were read and these showed that much work had been accomplished during the past three months.

On Sunday afternoon, February 19, the Marion Quarterly Meeting was held at this church and we were greatly favored by the presence of Crystal Bird of Philadelphia, a young Negro woman, working in the interest of a better interracial understanding. She was a most pleasing speaker and admirably held her audience with a very interesting presentation of her subject. The Quarterly Meeting as a whole wishes Crystal Bird God-speed in her most worthy work. Another guest was Mary Nichols Cox, who served as pastor of the First Friends church here, some thirty years ago. All were glad indeed to welcome her back, and although many changes have taken place since she served as pastor here, a new church building and many whom she labored with having passed on, yet she expressed herself as glad to be with us again and rejoiced in the growth of the church.

In the evening the Junior department of the Bible school gave a pleasing program at the regular service. The Junior choir, under the leadership of Loreane Spitler, gave a program of well rendered sacred music. The Scripture reading was given by Mark Ballard, one of the Junior boys, and Catherine Leamon, a Junior girl, sang in her usual sweet and gracious manner, a solo of unusual merit. This was followed by a Bible memory contest in which Howard Thomas, Clifford Coffin, Mary Jane Cammack, William Mayse, Helen Tyler and Eva Mae Huckery took part. The decision of the judges gave the first place to Howard Thomas and the second place to Clifford Coffin. An illustrated song, "America the Beautiful," closed the program. Following the benediction the audience was invited to retire to the Junior room where a display of work done by this department had been arranged. Punch and wafers were served to the guests by the teachers. The Junior work is under the able leadership of Ellen Reece, who is doing much toward building up this department of the Bible School.

Tuesday, February 28, at 8:00 P. M. Mrs. Leola Hill gave an interesting and instructive talk on China, where she served as teacher for some time. She has recently moved to Marion from Ohio and has already proved herself a most valuable addition to the working force of the church here. Her work in the choir has been a wonderful help already and the First Friends church is most happy to welcome her and her good husband, Jesse Hill, with their two children.

This church, together with the other churches of the city will unite in an all-day service at the Congregational church on February 24, in observance of the World's Day of Prayer.

The four adult classes and four classes of the young people's group of the Bible school have entered upon a friendly contest which will close on Easter Sunday.

Beginning February 27, the religious Chautauqua of Friends was held in this church and a program of merit had been arranged, bringing to us some of the ablest speakers in the Yearly Meeting.

The membership is looking forward to a revival meeting which will begin March 4, and will be conducted by the pastor, Frank J. Long, with the hope that the meeting will mean much toward the spiritual uplift of the membership and an inspiration to better living by all in the community.

THE SET OF THE SAIL

The set of the sail for the great goal of life—
Important, if progress is made—
Requires a spirit to give one release
From a war-bent bias in trade.

The set of the sail at home and at school,
Where the boys are learning to think,
By parents and teachers observing the rule,
Makes love the great living link.

The set of the sail for outriding the storm,
In the midst of a turbulent sea,
By the Master, who stands in shadowless form
At the helm, is the soul's guarantee.

Give attention, at once, to the set of the sail;
To the wind, tack thy vessel for speed;
Then, love and goodwill must ever prevail,
Till the haven of peace is thy meed.

JOHN R. WEBB.

HAVILAND ACTIVITIES

On Christmas night a pageant, "White Gifts to the King" was well rendered by two classes of young ladies of the Bible school. An offering was taken in the Bible school amounting to more than eighty dollars, which was sent to the Tennessee Mountain Missions, the Women's Missionary Union and the Young Ladies Missionary Society sent a crate of clothing to the same field.

During the week between Christmas and New Year the four departments of the Bible school held separate social occasions which proved very enjoyable and helpful. The first week of 1928 was observed as the week of prayer with meetings each night following the suggestions of the Universal Week of Prayer, but praying for our own missionaries and fields of service. This also gave opportunity for special prayer for the coming series of meetings. The next two weeks were spent in visiting all available members reaching about four hundred of the members. The plan of visitation used all the members of the meeting on Ministry and Oversight who chose another member not of this body. They went two and two with three definite objects before them. Reports from this visitation were very encouraging.

On January 29th, H. Elmer Pemberton reached us and with the help of Gurney Hadley and wife, as singers, conducted meetings afternoon and night closing February 12th. The messages were accompanied by the power of the Holy Spirit and had a deepening effect on the hearers. The attendance kept up in a remarkable manner throughout. Elmer Pemberton's unique method of presentation attracted many. It was called by one, "The quiet Quaker way." Haviland has been accustomed to more demonstration and emotion in its special meetings, but all felt that for us at this time the coming of Elmer Pemberton was God's plan. In keeping with his messages were the simple messages in song by the Hadleys, the words of which many times so completely suited the spoken message one might have concluded they had been

previously arranged. The gracious covering and leadership of the Holy Spirit was keenly manifest to all. The method is a teaching evangelism so much needed in our day. One feature of the meeting was the fact that Quarterly Meeting was in session the last three days, we had a gracious Quarterly Meeting and the plan worked well.

During March we are planning for some of the Elders to lead the prayer meetings, also we expect to take a part of the prayer meeting hour for mission study. We will hold a week of meetings preceding Easter and on Easter Sunday will culminate an effort now in effect to obtain new members. The week following Easter, Haviland will entertain Kansas Yearly Meeting Pastors' Alliance.

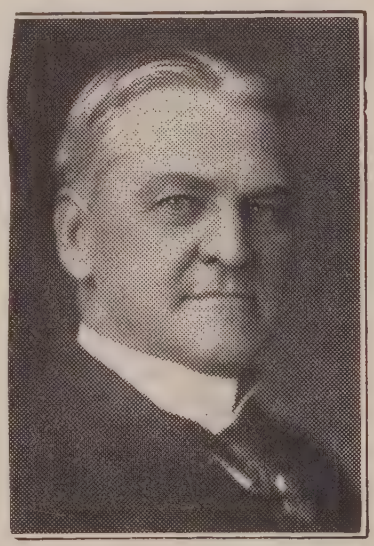
LONG BEACH ACTIVITIES

Presaging the evangelistic campaign of the Gypsy Smith meetings for March, under the auspices of the Long Beach protestant churches, Neal D. Newlin of the First Friends church, has preached a series of four Sunday morning sermons. These messages of the life of Christ, namely, "The Reality of Jesus," "The Personality of Jesus," "The Faith of Jesus," and the "Message of Jesus," have proved a challenge and inspiration to his hearers to more fully pattern their lives after the life of Christ.

On February 12, the evening message was given by Harvey C. Fremming, Deputy State Commissioner of Labor, on "What the Laborers think of the church." Extolling Christ, the carpenter, and his teaching of fairness and love to all, he stated that these principles are the very foundation of the present Labor Union. On February 9, Fred Bewley, son of Arthur and Isabelle Bewley, a young member and earnest worker in the church, talked on, "The church from the student's viewpoint." He is a graduate of the Long Beach Polly High school and is a student in the Institute of Technology of Pasadena and recently attended as a delegate the Student Volunteer Convention in Detroit, Michigan. He stated there is much criticism against modern youth but emphasized the fact, they are not Godless: even though they refuse to blindly accept the dogmas of the churches. Youth recognizes that the churches persist in criticizing each other and realizes this is not in accordance with the teachings of Christ. He stated that scientific students today are thinking more deeply concerning the solution of the religious problems of the world than ever before and believes they are deserving of more sympathy and encouragement and less criticism. On the evening of the 26th, Dr. R. D. Pope of the First Christian church of Long Beach talked on "The Professional man's viewpoint of the church," and said from a personal viewpoint he was happy in the belief that no longer creeds and dogmas of different churches were accentuated as in the past, but more and more the churches are stressing the goal to be obtained as expressed in the Sermon on the Mount. He cited Christ as the Great Physician not only spiritually but physically and mentally and told of the almost unlimited opportunities presented a Christian physician (and said he meant this in the very broadest sense) in the winning of souls to Christ while administering to the bodily ailments. Thus closed the church services for the month of February. Friends are praying and expecting great blessings for this city to result from the Gipsy Smith meetings during the month of March.

ISAAC S. HAROLD

At his home in Indianapolis, Indiana, February 6, 1928, Dr. Isaac S. Harold son of Nathan and Betsy Harold, died in his



76th year. Born on a farm near Carmel, Indiana, he was the youngest, but one, of seven brothers and one sister. He was married to Cordelia Hodgin of Carmel, in 1874. Three children were born, who with the widow, survive him. They are Earl J. Harold of New Smyrna, Florida, Dr. F. L. Harold, of Richmond, Indiana and Halcy J. Harold who lives at home. Two grandchildren, Mary Elizabeth, and Margaret, daughters of Earl J., also survive.

He was engaged in the active practice of medicine forty years, thirty of which were spent in Richmond, Indiana, and the latter years in Indianapolis. In June, 1926 he was forced to retire, because of a stroke of paralysis which left him an invalid until his death. He was a birthright Friend, and sincere Christian and always maintained an active interest in moral, religious and civic affairs. A conscientious physician, he was a kind, cheerful, and wise counsellor to friends and patients, alike. He bore with sweet patience the long, tedious months of suffering and confinement, and at last, when he fell asleep it was in complete accord with his oft expressed desire. Funeral services were held in First Friends Church on February 9, Elden H. Mills, pastor and Pres. David M. Edwards of Earlham College officiated. Interment was in Crown Hill Cemetery, Indianapolis.

FRIENDS IN WESTERN MASSACHUSETTS

Four years ago, under the leadership of Paul Douglas, the Friends of the Connecticut River Valley in Massachusetts had their first meeting in Amherst. Since then the group has continued to meet from time to time. Among its members are regular residents of the Valley as well as students and teachers connected with the various educational institutions in the vicinity, especially Smith, Mt. Holyoke, and Amherst Colleges. For the past two years meetings have been held about once a month. The place of meeting varies. Usually it has been in Amherst, South Hadley, or Northampton, but early this autumn one was held in Northfield and last December the group met in Springfield. Some time ago a number of Friends in Springfield used to meet at least once a year. A few of these Friends who are still in Springfield are now among our most faithful members.

A large number of the Yearly Meetings of Friends in the United States are represented in our membership. Some of our group have been long out of contact with a Friends Meeting, others have never worshipped with Friends before. We meet wherever Friends in Western Massachusetts invite us. It may be at the Schoonmakers' farm in South Amherst, at the home of M. Thiebaud at Mt. Herman Academy, or perhaps fifty miles south of there in a parish house in Springfield. Often our meetings are held in an Episcopal parish house in Amherst, a college building at Mt. Holyoke College, or around the fireplace at the Hampshire Bookshop in Northampton.

Our meetings for worship are unprogrammed. In fact we not only get along without a pastor but without a treasurer as well. Friends are not solicited for money and yet our obligations—they are small, it is true—are always met promptly. Perhaps we should need more organization if we were a larger group. Still there are often as many as twenty-five or thirty at our meetings, and about fifty are on our list of those actively interested.

Tea is often served after the meeting for worship and then there frequently follows a discussion on some topic of interest. Last year as a result of these discussions members became concerned over our military invasion of Nicaragua with the result that the matter was brought to the attention of the New England Yearly Meeting, and later an attempt was made by members of the group to stir up further interest among New England Friends in this important problem.

It is hoped that Friends coming to live in the Connecticut Valley, attending one of the colleges here, or visiting in this region, will get in touch with us. Contact may be easily

made with our group at various places in the valley through the following: Marjory Williams, Capen House, Smith College, Northampton; Ellen A. Winslow, Monmouth St., Springfield; Frances Kelsey, % Y. W. C. A., Holyoke; Mary Hussey, Mt. Holyoke College, South Hadley; and George Taylor, 28 Amith Street, Amherst.

BUTTERNUTS QUARTERLY MEETING

A quite unique custom prevails in one of the Quarterly Meetings of New York Yearly Meeting. Butternuts Quarterly Meeting is composed entirely of rural meetings and distances are extensive, a hundred miles separating two of the meetings. Inclement weather is anticipated, although is has not been realized this year, so the mid-winter Quarterly Meeting is held simultaneously in each of the local meetings, or as nearly so as possible.

Three meetings have reported activities of a special nature at or near Quarterly Meeting time. West Branch held helpful service with the regular pastor, Valentine Krum, in charge. Unadilla recognized the day which was immediately prior to Victory Day, by an observance of this anniversary of the passage of the Eighteenth Amendment. Special service was held in the afternoon on this subject. Smyrna held its Quarterly Meeting a little later than the others but was greatly favored in the presence and service of Wm. J. Reagan of Oakwood School. Some effort was made to meet with the people of West Brookfield but it was found necessary to defer that until a later date. West Brookfield has discontinued its meeting for the winter months but we very much hope that such a condition may not obtain longer than until spring.

Butternuts Quarterly Meeting was also glad to share with Glens Falls Quarterly Meeting the helpful service of one of its valued workers in the person of Mahlon D. York of Unadilla, who attended Glens Falls Quarterly Meeting on the eleventh and twelfth of this month.

INDEPENDENCE QUARTERLY MEETING

Independence Quarterly Meeting convened in the Vera Friends Church February 17-19. Fifteen recorded ministers were in attendance, and many members. It was thought the best Quarterly Meeting in years. The great revival which is sweeping Vera church and community added much to the quarterly meeting sessions. Henry L. Jones, pastor at Bolton, preached Friday afternoon, V. R. Marvin Friday and Saturday night, Cora Lee Norman of High Point, N. C., Saturday morning; and President S. T. Clark of Haviland, Saturday and Sunday morning Frank Davies, field secretary of Kansas Yearly Meeting Christian Endeavor, addressed the Quarterly Meeting C. E. Union Saturday afternoon. Other ministers present were Elsie R. Marvin of Wichita, Frank Clark of Wichita, Mr. and Mrs. Hadley of Hominy, Harold Selleck of Stark, Earl and Pearl Cox of Independence, and Mary S. Harvey of Coffeyville.

WOODBROOKE INVITES

A cordial invitation has been extended to American Friends—an invitation to attend the Summer School which will be held at Woodbrooke, Selly Oak, Birmingham, England, from August 4 to 13. This Summer School will be devoted entirely to Approaches of Reality—the Approach through Physical Science, lectures by Professor Arthur S. Eddington from Cambridge; the Approach through Biological Science, lectures by Dr. Needham, Caius College, Cambridge; the Approach through Philosophy and Ethics, lectures by Professor W. Miall Edwards, Brecon College; the Approach through Mysticism, lectures by Professor Allison Peers, Liverpool; the Approach through Literature, lectures by Mrs. O. Ward Campbell; and the Approach through History, lectures by Professor Herbert G. Wood, Woodbrooke. This is only the preliminary schedule of the Summer School. It is situated most beautifully on the outside of Birmingham, with facilities for sports and games, as well as study and contact with Friends. Persons who are interested may send enquiries to the Young Friends Committee, 20 South 12th Street, Philadelphia, Pa., where there are a few application blanks.

THE SECRET PLACE

He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. PSALMS 91:1.

I am dwelling in the shadow,
In the sweet abiding place,
Where the Almighty's glorious presence,
In the stillness, I can trace.

When I gaze beyond the shadow,
And behold the sea of sin,
With destruction's surging torrents,
Sweeping precious mortals in,

Then I want to stop the waters
With my weak unsteady hand,
And with only human efforts
Safely guide them to the land.

But I find how utterly futile,
Is the puny arm of man,
He, who stilled the ancient tempest,
"Peace be still," must speak again.

Help me stay within the shadow,
In the calm abiding place,
There to find all power reflected
In his willing, smiling face,

Help me listen for his whisper,
"I alone can still the sea,
All thy power O man! is futile,
Only what I give to thee."

HANNAH M. HUBBARD.

SUNSHINE CLUBS ARE SUGGESTED

All over our Five Years Meeting we have what we call shut-ins: old persons who can no longer be out among the activities of the world but have hours of loneliness to themselves; sick persons getting over their illness but still unable for active pursuits or for visitors even; crippled and blind who need cheering and new thoughts put into their minds; people alone and lonely.

Then we have also in our Five Years Meeting groups of those who would like to help such as these but do not know a way. Suppose we look for amusing pictures and jokes, helpful short messages from the Bible or elsewhere. Short stories of suggestive nature or informing articles of any kind which can be clipped from back numbers of magazines and other literature being thrown away. Having made a selection of these, let us provide ourselves with a box of 500 cheap envelopes, and place in each envelope two or more of these selections, being sure to have at least one amusing thing in each or riddles and puzzles. Mark the envelopes for successive days of a month, seal them and send when finished to one of these shut-ins, and keep it up. If we do not ourselves know persons who need such cheer, write to our Editor for names and addresses of such. I am sure they can be sent to you. An original message of your own might well be placed in each envelope.

FLORENCE SIMMS.

JAMES C. TABER

A brief death notice appeared in the issue of February 9 concerning the passing of James C. Taber. A later account from his daughtter has brought fuller information regarding his life work which will be of interest to Friends. He was born in Mt. Gilead Ohio, eighty-one years ago, a birthright member of Friends, and went with his parents, Silas and Anna Taber, to Iowa in the early sixties. Later he married Clara C. King of Richmond, Ind., and to them eight children were born, four of whom survive him. That his children might have a Christian education, he helped to found Hartland Academy, and was superintendent of Bangor Quarterly Meeting for several years. He enjoyed working at the Friends Indian Mission in Oklahoma, and at Agra, Okla., cared for his aged brother. For many years, he was identified with the work of Nebraska Yearly Meeting, as one vitally interested in the church. His wife died at Willow Springs, Mo., in 1893, and since then he made his home with his children in various places. He departed this life, January 19, 1928, from the home of his daughter, Mrs. Harry A. Foreman, Columbus, Nebraska. Funeral services were held at Central City, where loving tribute was paid to his life and work by Ralph H. Boring, Theo. Worthy and Ora W. Carrell.

Pacific School of Religion

QUAKERDOM · AT · LARGE

J. H. Moore, Professor of Latin and Greek in Lincoln Memorial University at Harrogate, Tennessee, for some twenty years, has suffered a severe and persistent attack of influenza. His weakness is slowly yielding to treatment and at the present his friends will be glad to know that indications are favorable for an early recovery.

Harry T. Silcock is one of twenty British delegates to the International Missionary Council beginning March 24. He and his wife, Margaret Silcock, left London on February 21st to make the journey to Jerusalem all the way by train, except across the English Channel and the Bosphorus. They planned to visit Friends Centers in Europe *en route*.

Sceva B. Laughlin, Professor of Economics and Sociology in Willamette University, Salem, Oregon, is as thoroughgoing a Friend among Methodists as among his own. He recently fathered in the Willamette Faculty a resolution protesting against the big navy building program, which resolution was passed and forwarded to the Oregon representatives in Congress.

Dr. Elizabeth Rotten of Germany will speak on the Anti-War Movement in Europe in the Twelfth Street Meetinghouse Philadelphia, Pa., March 12, 1928 at 7:45 p. m. She is the outstanding leader in Germany of the New Education Fellowship, and editor of the official organ of that body. Her lecture tour in the United States is in the interest of Progressive Education.

On the invitation of Frank W. Dell, Superintendent, Fred E. Smith, Field Secretary of the Five Years Meeting, is spending the greater part of the month of March visiting meetings of California Yearly Meeting. He took the northern route westward, stopping for a few days at Everett and Seattle, Washington, in Puget Sound Quarterly Meeting and at Newberg, Oregon, on his way south.

Word has reached the Foreign Mission Board office that Arthur B. Chilson and family left East Africa on February 4, bound for home. They were first to go to Bombay, India, after which they were to return by way of Port Said and England. Mail for these Friends should be addressed to them in care of the American Friends Board of Foreign Missions, 101 South Street, Richmond, Indiana.

We have received a note signed by Mae Replogle and her son and daughter, Delbert E. Replogle and Mildred E. Jones, speaking of the many letters which have come to them and are still coming from all parts of the country, expressive of tender sympathy to them in their sad bereavement and of the highest tribute of esteem and respect for their departed husband and father, Charles N. Replogle. Being unable to answer all these messages they wished this expression of their appreciation made through the columns of the church paper.

Two Friends of the road who are always welcome visitors, Robert A. and Mary Jones Smith, called at the Central Offices on February 25. Years ago Robert Smith was an Episcopalian clergyman in England but having to give up his active church work on account of ill health, turned his attention to scientific pursuits in which he is still engaged—in pursuing the secrets of the ultra violet ray. In addition to restoring his health, the elusive ray has evidently stimulated his sense of humor if we may judge by the rich fund of stories with which he regaled the staff. His wife is a member of the well known Jones clan of New England and is a sister of Alice Jones so long connected with the Friends Mission at Ram Allah.

Pacific College makes announcement that Emmett W. Gulley, at present Field Secretary of New York Yearly Meeting, has been secured to head its department of Physical Education and to hold a teaching position in the department of Social Sciences. Emmett Gulley's athletic prowess is one of the traditions of the College, which fact, together with his outstanding qualifications in other respects even more fundamentally important, has long led the College to seek his services. Following the service which Emmett Gulley and wife gave to our mission work in Mexico he attended the T. Wistar Brown Graduate School at Haverford from which he received his degree in 1925. Since that time he has been serving Friends in New York Yearly Meeting, as above indicated. It is announced that the Gulleys will remove to Oregon in the late summer, preparatory to taking up work in their old home field.

The London Meeting for Sufferings last month considered a statement prepared by the China Committee of the Friends Service Council and adopted by the Council on the relation of the missionaries of the Society to the question of defence by armed forces. The statement suggested that missionaries had been looked upon as depending for their safety not on goodwill but on the armed forces of their own nations. Though necessarily associated with their fellow nationals, Friends declared that any association with arms was at variance with their fundamental principles and message. Full responsibility was accepted for any mischance that might occur in the absence of defence and compensation for loss exacted by force of arms was declined in advance. Clifford Stubbs was quoted that when on his return from Chengtu, China, "he withdrew himself and his luggage from a river steamer for which an armed escort had been provided."

A beautiful service of tribute was held in the chapel at Earlham College February 29 in memory of Joseph Moore, founder of the Joseph Moore Museum, former President of the College and beloved teacher for so many years. Although he was born ninety-six years ago, the day marked his twenty-fourth birthday. Thirty-two years previous, on the same date, while Joseph Moore was still connected with Earlham College, a public testimonial was given in his honor, sponsored by the class of 1896. On that occasion Wilfred Jessup, a Sophomore, gave the address and it was peculiarly fitting that now, a prominent attorney of Richmond and eastern Indiana, he was again present to give eloquent tribute to him who was known as the "Grand Old Man" of Earlham. Marianna Brown who had been associated with Joseph Moore as student, fellow-teacher and friend, now a member of the Board of Earlham College, gave a discerning expression of appreciation, after which Allen D. Hole, Curator of the Joseph Moore Museum, threw interesting pictures on the screen, not only showing Joseph Moore but also illustrating the scope of his work in establishing and building up the museum. Ruby Davis, of the faculty, who presided, noted the presence in the audience of Charles G. Carpenter who, so many years ago, had served as best man at the wedding of Joseph Moore.

NEWS OF OUR MEETINGS

Ross M. Smith has accepted a call to the Lawrence Friends church, to fill the vacancy caused by the death of their pastor, Arthur D. Rush. Those wishing to get in touch with the new pastor may do so by addressing him at 1208 Delaware Street, Lawrence, Kansas.

A farewell reception, in charge of the Social Committee of Amboy, Indiana, Friends Meeting, was given G. Raymond Booth and family, February 5, prior to their leaving for Toronto, Canada, he having accepted a call to be pastor of the Friends Meeting in that city. A big basket dinner was served at the church in cafeteria style after which a program of music, readings and short talks was given. His successor has not yet been selected. In addition to his pastoral responsibility he hopes to take some courses in Toronto University.

Victor R. Marvin of Wichita, Kansas, closed a five weeks' revival meeting at Vera, Oklahoma, with Independence Quarterly Meeting, February 17-19. He gave the message each evening during Quarterly Meeting and many bore testimony to having been converted, reclaimed or sanctified during the meetings. Several ministers were present and M. F. Swafford, evangelistic superintendent of Kansas Yearly Meeting who helped during the business session and in planning the work of the different meetings. The evangelistic board is sponsoring a revival effort to be held at Ramona, Okla. Scott F. Clark, President of the Kansas Bible Training School and Academy gave helpful messages on Saturday and Sunday mornings. Frank Davies, field secretary of Kansas Yearly Meeting C. E. aided much in music and song. Following the business session, Saturday afternoon, he held a profitable meeting after which a social hour was enjoyed. Elsie Marvin, pastor of Bridgeport Meeting at Wichita, Miss Norman of North Carolina and Frank Clark of Wichita, Kansas were also present.

The Friends at Mooreland, Indiana, held special meetings for three weeks in December. Each morning at 10 o'clock, for the first week, a cottage prayer meeting was held and services at the church in the evening. The second week, Leslie McCargar, of Monroe, Indiana, came with his autoharp and led the singing. Noonday prayer meetings were held in the stores, a different one each day, and on three days Elmer Waltz's garage furnished a school hack and Mrs. Waltz drove a group to the country for the 10 o'clock meeting, in one of which a young man was converted. Sunday evening at a union service in the Disciples Church, the pastor requested the evangelist and the singer to proceed in their usual way, and when an invitation was given a school boy and his mother came forward for prayer, the mother a teacher of the Young Married People's class in the Friends Bible School. Seven people came forward during the meetings, all members but three and they have since united with the church. Plans are under way for the purchase of a house for the pastor toward which contributions are being received and pledges made, and the outlook is encouraging.

The work at the Friends church at Upland, Indiana under the efficient direction of the pastor, Maude Carter Smock, has been steadily moving forward. There has been strenuous effort made to help lay a foundation upon which a real church can build a superstructure that can endure. Friends have been praying for months that the Lord would send a gracious revival. The answer came. It seemed that out of united prayer and personal evangelism there came a mighty conviction for sin and a true turning unto the Lord. During this special effort over 50 souls sought pardoning and purifying grace. A fine spirit of cooperation was shown from Taylor University. Ex-president Vayhinger was present at four evening services bringing messages each evening. The revival was under the direction of the pastor who did a part of the preaching assisted by others as the Lord led. Mr. and Mrs. Grile were in charge of the music.

INTERNATIONAL SUNDAY SCHOOL LESSON

March 18, 1928.

Jesus Denounces Formalism. Mark 7:1-23.

Golden Text: Keep thy heart with all diligence; For out of it are the issues of life. Prov. 4:23.

Daily Readings

M.—Jesus Teaches Sincerity. Mark 7:1-13.
T.—Jesus Emphasizes the Inner Life. Mark 7:14-23.
W.—Jesus Condemns Hypocrisy. Matt. 6:1-7.
T.—Corrupt Worship Rebuked. John 2:13-22.
F.—Sincerity of Character Rewarded. Matt. 25:31-40.
S.—Genuine Friendship Rewarded. Matt. 26:6-13.
S.—The Sincere Worshiper. Psalm 24:1-6.

"These verses sum up the great controversy of the New Testament—that between the religion of the letter and external observances, and the religion of the heart; between what Paul calls The righteousness which is of the law, and the righteousness which is of God by (or grounded upon) faith." Philippians 3:9. *A. Carr* in the *Cambridge Bible.* Too much study cannot be given to the principle here put forth by Jesus. Its challenge will be felt as keenly today as then. We have plants in our religious traditions today which our "heavenly Father planted not" and which "shall be rooted up." (Matt. 15:12-13).

I. *Religious Forms and Customs.* Here, again, it is outward observance of religious rules that consumes the attention of the critics of Jesus. This prominent religious leader himself seems to neglect long accepted and required practices. He ignores the carelessness of his disciples in eating without the ceremonial washing of hands. In lesson 3, their criticism was against eating with those who did not profess to keep the law. In lesson 4, he puts human needs above rules of Sabbath keeping, and denies the obligation of formal fasting. Jesus observed some outward forms. He was baptized of John. He kept the Passover with his disciples. But may we not say that he denied that they were sacred or obligatory? Such things are not the *substance* of true religion. When they are "outward signs of inward grace" they have worth; but when made compulsory as formal acts their virtue is fouled.

Margaret Fell once observed, "It is a dangerous thing to lead young people much into the observance of outward things." Barclay observed that "this hath been often the policy of Satan, to busy people, and amuse them with outward signs, shadows, and forms, making them contend about that, while in the meantime the substance is neglected....What great contest and strife hath been betwixt the Greek and Latin churches concerning the bread? While the one will have it unleavened...the other leavened... And this contest was so hot, when the reformation was beginning at Geneva, that Calvin and Farellus were forced to fly for it." (Barclay's Apology, Prop. XIII).

The home is known by the atmosphere it carries.
THE AMERICAN FRIEND
helps create the right atmosphere.

Frederick N. Norwood, noted preacher from Australia, writing of his reactions from his religious work among the soldiers in France, says, "I had been brought up a Baptist. I had been led to attach tremendous importance to much or less water and to special conditions for its use. All this fell away from me as one casts off a heavy cloak in warm weather. I did not repudiate it. I had merely no use for it. I was dealing with men to whom I gave often the last message or the last grip of the hand before they went into the 'line,' from which they frequently did not return. Under such circumstances such an ordinance was not only impossible; it was irrelevant. Never again could I give it a place of primary importance."

II. *Attitude Toward the Scriptures.* Shall we note carefully Jesus' attitude? "And he called to him the multitude again, and said unto them,...There is nothing from without a man, that going into him can defile him: but the things which proceed out of the man are those that defile the man." (vs. 14, 15). Then the writer adds, v. 19, "This he said making all meats clean," perceiving that this profound principle sweeps away the whole system of clean and unclean foods. Compare also Acts 10:9-16; and I Tim. 4:3. Small wonder the disciples in astonishment pointed out that the Pharisees were offended (Matt. 15:12). Jesus was not punctilious to observe the letter of the law. He looked not to the letter which killeth, but to the spirit which giveth life. Paul had made this discovery when he said, "The law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." (Rom. 8:2). Jesus appealed to what was revealed in the heart—"Perceive ye not," v. 18. Almost he upbraids them for not perceiving. He read in his own heart a law with greater authority than the Old Testament, and by which that law of the "letter" was to be tested. The fifth commandment was not for him the word of God because it was in the Old Testament, but because he had a witness that revealed the will of God. Early Friends caught this truth, when they insisted that Jesus himself is the "Word of God." Barclay says in Prop. III, "The principal rule of Christians under the Gospel is not an outward letter, not law outwardly written and delivered, but an inward spiritual law, engraven in the heart, the law of the Spirit of life, the word that is nigh in the heart and in the mouth." Again speaking of the Scriptures, "Yet because they give a true and faithful testimony of the first foundation, they are and may be esteemed a secondary rule, subordinate to the Spirit, from which they have all their excellency and certainty."

III. *Pure Religion.* "Jesus esteemed the great things of life to be the commonplace things. No religious system, no matter how gorgeous its paraphernalia, how refined its metaphysical distinctions, how minute its rules of righteousness, could stand before him for a moment if it failed in the simple point of honor to parents." — Bosworth. "We are obsessed with the idea that utterance of beautiful truths is in itself valuable and uplifting....The ordinary presentation of religion is not *real.* It is surrounded by subterfuge and sham; it is associated with mediæval ceremonies; it is couched in language that is out-of-date, and meaningless to any who have not been brought up to drink it in; it is careful to run away from things that really matter. The 'religious' man lives in a world of his own making, and it seems to the common man an unreal world—a world of shams."HENRY HODGKIN in "Lay Religion."

Tolstoi sees a great problem in the case of the Russian peasant who would rather

die than spit out the Sacrament on to a manure-heap, but who yet, at the command of men, is ready to kill his brothers. He asks, why should we not teach the things that really matter, such as not killing, not reviling, not committing adultery, not revenging, not taking advantage of another's need, etc.,—why should not these be instilled as forcibly, and become as binding and sacred, as the belief in the sacraments, ordinances, and man-made creeds and dogmas? "What doth the Lord require of thee, but to do justly, to love mercy, and to walk humbly with thy God?"—Micah 6:8. "For thou desirest not sacrifice; else would I give it; thou delightest not in burn offerings. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise." Psa. 51:15, 16.

L. W. REYNOLDS.

Lynnville, Iowa.

BIRTHS

AUKERMAN—To James and Nellie Ballard Aukerman, Amboy, Indiana, February 3, 1928, a daughter, Phyllis Jane.

DORLAND—To Walter Edwin Dorland and wife, 7111 Normal Building, Chicago, Ill., February 17, 1928, a daughter, Priscilla.

HARDIN—To Floyd and Esther Hardin, near Greentown, Indiana, December 16, 1927, a son, Jack Eli. Members of New Salem Monthly Meeting.

HODSON—To Cecil and Glee Hodson, Amboy, Indiana, January 24, 1928, a daughter, Wilda Anne.

POWELL—To Joseph and Florence Yoars Powell, Amboy, Indiana, November 9, 1927, a daughter, Delores Anne.

DEATHS

CLAPPER—At Mooreland, Indiana, February 19, 1928, Alice Josephine Clapper, wife of Dr. David Clapper, in her 66th year. A birthright member of Friends, she loved the church and was active in its cause until ill health five years ago prevented. The husband and three daughters survive her. Services were held at the Friends Church in charge of the pastor, Chester McKean.

HIATT—At his home near Oskaloosa, Iowa, February 14, 1928, John P. Hiatt, son of William and Martha Hiatt, in his 87th year. Born near Richmond, Indiana, he went to Iowa with his parents in 1864 and five years later married Lourana E. Elliott who died nearly five years ago. A birthright member of Friends he maintained a keen interest in church and college activities being in his earlier years a member of the board of trustees of Penn College and of the trustees of Iowa Yearly Meeting. The funeral was conducted by I. Lindley Jones.

HIATT—At the home of her granddaughter in Marion, Indiana, February 15, 1928, Hannah Jane, wife of Levi Hiatt, Amboy, Indiana, and daughter of Benjamin and Lydia Roberts, in her 77th year. She was a faithful member of the Amboy meeting. The husband, one daughter, Glenada Applegate of Marion, three granddaughters and two great-granddaughters survive her.

KEZER—At the home of her son in El Paso, Texas, February 8, 1928, Sarah Goddard Kezer, widow of Charles Kezer, and daughter of Robert and Patience Goddard, in her 92nd year. Born in Vassalboro, Maine, she was a lifelong member of Friends and for a time was a companion to Sarah W. Newlin, a minister who made a religious visit among Friends in the middle-west. Since the death of her husband in 1902 she has lived with their eldest son, Henry. Another son, Robert Allen and a daughter, Edith Campbell, also of El Paso, survive her, and a brother, Mahlon D. Goddard of Lisbon Falls, Maine.

LARRISON—At his home in Amboy, Indiana, January 2, 1928, Theodore Larrison, formerly a member of South Union Meeting and later of Amboy Meeting.

MACKENZIE—At his home, 4006 Belle Avenue, Baltimore, Md., Dr. Edward Everett Mackenzie, son of Thomas and Ileanora Brevitt Mackenzie, in his 70th year. He was a member of Baltimore monthly meeting of Friends and was identified prominently in movements for the advance of the science of medicine. He attended the University of Maryland School of Letters and graduated from the University of Maryland School of Medicine in 1884 with honors, since when he has practiced medicine in Baltimore. An active member of the Medical and Chirurgical Faculty, he also was a former member of the Women's Medical College, a director of the Baltimore General Dispensary and president of the Mount Vernon Life Insurance Company. His wife was in San Francisco visiting her mother. Besides his wife, he is survived by three sisters: Katherine M. Brevitt, Mary E. T. and Cassandra A. Mackenzie, all of Baltimore. Interment in the Friends burial ground.

MENDENHALL—At her home near New London, Indiana, January 18, 1928, Abigail Barker Mendenhall, widow of Henry Mendenhall, aged 90 years. A birthright member of Friends, she was much interested in the growth and prosperity of the church. She lived a conscientious Christian life and filled many places of trust in the church but for several years was deprived of the privilege of attending the meeting for worship. Two sons, four daughters, several grandchildren and great grandchildren survive her. Funeral services were in charge of her pastor, William S. Kitch. Interment in New London cemetery.

MILLER—At the home of her son, Paul Miller, Indianapolis, Indiana, in December, 1927, after a year's illness. Louisa Edna Butler Miller of Amboy, Indiana. She was a birthright member of Friends and a loyal member of Amboy Meeting. The husband, W. P. Miller, the son, a daughter, Mrs. DeBaun of Washington, D. C., a brother and two grandchildren survive her.

REES—At the home of her son, C. A. Rees, Whittier, California, February 9, 1928, Tacy Cox Rees, widow of Elvin Rees, and daughter of Isaac and Rachel Mendenhall Cox, in her 85th year. Born near Thorntown, Indiana, she was married in 1862 and became the mother of seven children, three of whom survive. She loved her meeting and was active as an elder, a teacher in Sunday school and for a time was its superintendent, was a charter member of the W. C. T. U. and a devoted worker in the missionary society. Throughout her long life she was seldom absent from the services of the church. In 1904 the family moved to Whittier where the husband and father died in 1911.

WANTED

A housekeeper in a Friendly country home in a Friendly community. Elderly gentleman and daughter who is employed. If interested please write, Wilma Reeve, Indianapolis Public Library, Indianapolis, Indiana.

OPENING FOR SERVICE

The Friends Meeting at Wellington, Ontario, is interested in securing a suitable pastor and would like to communicate with anyone who may feel a concern to serve here. Address S. D. Cronk, Bloomfield R. R. 2, Ontario, Canada.

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting for Worship, 11 a. m. Ministers, Henry G. and Jane Summerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p m. A cordial invitation to all friends everywhere. Pastor, Ira C. Dawes, 2662 Pasadena, Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

DENVER, COLORADO
Denver Friends Church, West 41st Ave. and Shoshone St. Take number 28 car to West 41st Ave. and walk one block east. Bible School 9:45 a. m. Meeting for Worship 11:00 a. m. and 7:30 p. m. C. E. 6:30 p. m. Pastor, Charles A. Mott, 2105 West 41st Ave. Home phone Gallup 6070-M. Church phone Gallup 1461. A home church for out-of-town Friends.

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